M1624 Sunday - Barn July 13, 1969
Lunch and Coffee

SUNDAY LUNCH

MR. NYLAND: I think I really am a child of circumstances, because my relation to food is not my own any more. Whenever I hear, or rather not hear noise, I hear silence and I know that I have to do something to start filling it. Then I look at my plate and say, "It's too bad. What will happen to it", and to say "save it for me and bring it home afterwards," that wouldn't be right either, and at the same time it might add to the waste. So, it's up to the cook to see what they can do with it. What is it, Los Angeles management this morning? All right Harriet? You have to find out how not to waste...That we'll assume is consent.

I hope you make mental notes of your morning. Not necessarily try to write it ~~down~~ up. And the notes have to be, of course, about yourself and about your reactions, about the expressions of your own personality, of the things you afterwards perhaps considered, and maybe at that time, when you've had a little chance to think about it, you might consider differently from the time when you experienced ~~it.~~ certain things you dislike in which you found yourself compelled or caught. Without really putting any blame on yourself, you have to look again and again during a day, particularly of physical work, of how you have been, and that you try in the introduction of that kind of a form of memory, something else could be present to you and that you might even call it then impartiality. A certain form of objectivity seeing you as you have been, and try not to fool yourself about it because it won't do anybody any good and if it is not really truthful, it won't do you any good. How do you live a morning like today? And if you now look back and see, and how this and that was, not entirely according to your liking. Or you had thoughts about other people, or there was some kind of criticism. Something you didn't like of someone else and you as yourself, as you were, reacting. In what way and where did you start? How was your morning?

[redacted]

And you come perhaps in a morning, early, to a realization for yourself of having a level and you almost would say, it doesn't make any difference what will happen, I will not be disturbed because I have now such faith that will move mountains, and nothing in the world is going to take this away from me because I have now a relationship towards myself, perhaps even my conscience, a certain level on which I am, thank God, and now I will try what I can keep in the presence of others. How soon did it run down? Or were you able to maintain it? Because the least little thing is already sufficient to make you tumble down from your throne. And mostly unexpectedly. And you're caught again and again in that form of mechanicalness and it is not so much a question that it happens. It is a question that you notice that it does happen and that you are, of course, a slave to that, that even if you cannot control the conditions, and that the atmosphere may have been too heavy for you, that there was not enough strength, and the acknowledgment of not having enough strength is worthwhile. Don't put the blame, neither on yourself nor on someone else, unless you have started out with an intention, and then you have not been able to keep it. Then your honesty will require that you must put the blame on yourself. And that may be based on the fact that you don't know yourself well enough, that you don't know how soon it will go down, and that your appetite was a little bit too big for your stomach. That you could not fulfill what you thought you were or would be able, and then it will give you knowledge when you are honest and put the blame where it belongs. It's also possible that you want to put the blame, of course, on other people and on circumstances. And it may sometimes be quite true. Because it does happen that people step on your toes. And it does not s olve the problem by saying my toes shouldn't be there. It was there, and someone stepped on it. And you have a right

to say, "Why is it that that happened?" without imputing any kind of intention on the part of the person who happened to step on it, because he may not even have known that it was your toe.

So, I think this question of honesty extends to include evaluation of the conditions in which you have lived that morning and which have produced in you, again, certain reactions and all of that will lead to the possibility of becoming more and more acquainted with yourself. Because if that is now based on what you now know of yourself to be, you may be able to do something about it in the afternoon, or even you might say that you want to compensate for that what you have not done in the morning and you still think you could have done. Give yourself a little task to find out what is your fault. Was it something you could have prevented? Was it entirely outside of your -- What happened? Oh. --- Outside of your control? You know, Gurdjieff talks about forces that are stronger than we are. And naturally we know about that -- the thunder and lightning, excessive rain, wind, all the different forms of Mother Nature, which of course, are much much larger than we are and sometimes destroys us -- all of that we have to admit. But, it's very difficult to admit it for ourselves, because we have such conceit that we think we can meet conditions, and the result is usually disappointment and the blaming of the wrong motivations. It is so difficult to remain honest. One says there is an opportunity and it would be wonderful if I could take the opportunity. And you try. And after a couple of times of such attempts you come to the conclusion that it is really not an opportunity for you. Then what is the result as a judgment about the totality of that kind of experience? How will you for yourself justify that you consider that kind of an opportunity not of use to you? And in your mind you will

go through certain contortions, rationalization processes, usually ending up in wishing to cover up a form of laziness and substituting in its stead a very clever rationalization which leaves you free.

To really come d own to the honesty of things and the honesty of yourself will take quite some time, because the devil plays with you, and is all the time interested in giving you the wrong things. To try to test you, as it were, or to behave sometimes in the form of another kind of a creature with all kind of beautiful paraphernalia of God surrounding him and creating the impression for those who are gullible to take the devil as something that is still worthwhile instead of realizing that the devil is nothing else but the negation of that what you really wish in your good moments and that you wish then to exist. But as soon as you are confronted with that wish and it does not fulfill what originally perhaps even you may have set out toaccomplish, that then the devil comes in and sits on your other shoulder and whispers in your ears all kind of lovely things to sing you to sleep. This is what happens with your mind. It is not that it is bad in itself; it is only negative in the sense that it is not filled with positive material. And when that happens we want to personify that and call it a devil. In reality it does not exist. There is not that kind of a force. There are always forces and some are very small and some, of course, are tremendous. But the question of force is always based on the desire of your life. And your life always wishes to be united with the totality of life. So there is no negation in that at all, only that the force may be extremely small. And when you do not want to acknowledge that there is a

small force, then there is an empty space and the empty space is used by your mind for the fabrication of all kind of rationalization processes which then, existing "as if," you also endow with a value and you call it negativity. The devil is only to explain to you why God does not exist. And as long as you adhere to that kind of a configuration of two forces, you are crushed between them and you're completely destroyed. Because in that fighting field between the two, there is no room left for you. It is as if the fullness and the emptiness have a struggle, and the fullness wishes to convince the emptiness of its emptiness, and has a wish to fill it. And that is the force that simply continues, and whenever there is emptiness, you are not there. The time you appear is when you recognize that there is a force which you then <u>you</u> wish to fill the emptiness, so that the emptiness has no voice. And in the presence of that force which you adhere to will conquer the concept of the "as if" emptiness.

So when I say, consider what it was in you this morning, where you disagreed with conditions - outside world, inside considerations of yourself. Those are the thoughts of emptiness. Those are the thoughts of explaining. Those are the thoughts of your mind, rationalizing. Those are constantly the excuses which you heap up one on top of each other. And it is a house of cards. And it can be blown over if you allow it, by you might say the force which comes from your heart as warmth. There is a meaning in hot air going up. It is the direction in which a heart when it can function, starts to function. It is that what will oppose the emptiness, and it will also effect the force which comes from somewhere and wishes to continue the so-called reality of emptiness. And whenever you consider your day and whatever has happened to you, your heart is missing, and you must not allow it. Your heart must be in your

work. Your heart must constantly be on call. It is not only your hands that does the work and the dexterity or that what is in your head as cleverness. That what is the motivating force for a man on Earth is his heart. I've said many times that his soul should be that. But it is a kingdom without a king. And for that we have to rely on something else that is perhaps a little closer to the Earth, and those are the planets. And they you might say are stepping stones. And we know that it is not going to last forever because your heart wishes it. There has to be in it and together with it an understanding which can only come from the right functioning of your mind of the realization of emptiness, because that is what the mind should tell you. You are empty, and it has to be filled by means of Work, and if you Work, then your heart will rejoice because there is something you might say that the warmth of your heart and your emotional state can hook on to and then there is a possibility that you will be saved and not be ground between the two millstones of even what you would call the good swords of God and then what are the bad activities of the devil. When you look through the day as it has been now, and you put the blame somewhere, it is an emptiness which you allow, and you fight against it, because I would almost say it is some kind of belonging to God, to the totality of all things of the universe, of which the Earth happens to be a little part and we a smaller part of the Earth. And the function we have to fulfill is to come to the realization of the unity of absoluteness. And we simply say infinity for that in order to give it a word. But, infinity is positivity, without that what is the opposite. And that is why we use the word "blessing" or "bliss". "Bliss" is the one word practically in our language which has no opposite whatsoever. Because "agreeableness" has an opposite, "joy" has

an opposite. All the different things you are familiar with have an opposite. But bliss is a state in which there is nothing recognized that even could take it away. Because it exists for what it is, without any further description. Bliss is God. Bliss is infinity. Bliss is a moment of yourself in which you realize that there is a fullness in you and you cannot consider at such a time even that any emptiness exists. There is no room for emptiness when you are full.

And therefore, when you think about yourself, consider first: like a person who is a thorough optimist, of what is right with today, what is right for you, what was there that even could produce a smile on your face? What was there amidst all the different things of yesterday that need not have been carried over during the night because you had a sleep and it could have been ironed out and you looked and find that the sun happens to shine or that there is something in the air or that the birds are still singing and that maybe, if you are subject to that, that the summer is still here, or whatever it is you want to define - that you see someone and there is some light, and you enjoy it because the other may be happy. But when everything comes and then half of it is trying to drag you down, please kick it out of the window and shut it and then stay within yourself. (Fool)? around whatever you like within your own little world. To what extent you can have your heart there, to what extent a semblence of that what may be light for you. Whatever it is that could remain contained for ten minutes or fifteen minutes, the realization of you existing in this life, now, on Earth, with a purpose and looking for an opportunity to continue in that kind of a realization. Not allowing all the different things that always will distract you to distract you continuously. Hold on to something. Walk when you walk with light feet. As you step on air, as you lift up and you do that every once in a while, lift up your heels so that the ball

of your foot is just about the only thing that touches the Earth. And then you are springy. Like that as if, if you want to you are by yourself and you move your arms up and down as if they are wings. Of course, everybody knows they are not. But we're interested in the psychological state it produces, not in the particular form of your body. What meaning is there to that particular kind of a creature that walks around in it? What is the reality in you. And when you see the morning has gone by and not enough of that kind of reality, then maybe in great gratefulness that we sit here, that we even drink/to the possibility of waking up some time, that maybe there is in front of us the hope of finding the key to one's life and that that what we now understand as something which is not so -- not so easy to take, that we will have the strength to take it. At least to face it and not to run away from it, and in a very simple kind of a way make an attempt for the afternoon to hold on to that what can fill you and to let the emptiness go for whatever it is, because it is ephemeral. And it will disappear under the influence of the rays coming this time from your heart. I hope you have a good afternoon.

Coffee

Today we'll do it a little differently. We will allow thirty minutes this time for coffee. So also thirty minutes for any questions you might have. I think it will be enough. If you know that it will last only half an hour, so you don't have all the time in the world and if there are any particular questions you want to ask you can ask them. But, I want to get away a little bit from this stereotyped meeting affair which I don't think is right for this kind of a coffee break. I talked already enough at lunch and there are many other kinds of meetings, Fridays and Wednesdays where there is enough opportunity also to ask questions,

and therefore, I would like this kind of a coffee affair to be a little bit less official. Much more on an ordinary kind of a basis. Now, when we sit out in the grass it may be easier, and when I sit here in a specially-prepared chair it becomes again so official. So, what is there that we can talk about now?

George Simich: Mr. Nyland, why is it so difficult to ask the question?

Mr. Nyland: Because there is not enough substances in you George. Why is it so easy to answer all questions in the world ( ).

Mr. Nyland : What? Why is it what? Easier?

George: To answer the question.

Mr. Nyland: Yeah

George: Any question under the sun

Mr. Nyland: Is it easy to answer?

George: Yeah

Mr. Nyland: No

George: Difficult to formulate question, but why is so easy to have answer for any problem to anybody, but you have not answer ,... my own problem.

Mr. Nyland: It's a little bit scrambled now. I do not know exactly what you mean. Because, you mean I answer invited questions? Is it easy to ask a question?

George: No, I say that it's very difficult to formulate a question, but it's very easy to answer any question under the sun.

Mr. Nyland: Well, it depends on the kind of a question, if it's easy to answer. If you think that it's easy to answer a question, then someone will ask a question with a great deal of difficulty, and then you answer it with a great deal of facility.

George: .....

Mr. Nyland: That is up to them, isn't it?

Mr. Nyland: Do you talk in general about questions and answers? What is your problem? (laughter)

Mr. Nyland: It may be true for many people that it is difficult or easy to ask a question. Sometimes a question is quite easy when one is completely filled with the question. Then, of course, it comes out as if it flows out. Sometimes a question is extremely difficult when within oneself one is tightened up and one cannot find even a word to express a feeling. It depends entirely on what kind of a question it is, what kind of an answer should be given. And I think sometimes an answer is very easy. I do not know if you can make a general rule about that at all. Each question and answer starts to stand on its own feet. And it is a problem which applies to each person individually.

George: Because I ( ) a tendency to talk, you know to answer any question and not to say that you don't know, but ( ) you will hesitate to formulate one question because ( ) you believe that you are not able to formulate this question.

Mr. Nyland: Then you don't answer.

George: ( )

Mr. Nyland: The question only should be answered when one feels that the question is understood, that you then know also where that question comes from, from essential parts or from the surface, and that the answer should always answer what is in the question, starting from the point where the question started. And then dependent on how the question was asked, how much time one wants to spend on giving perspective to the particular question.

Ibbie: When I see something about myself that I don't like, I don't want to accept it, and then I realize that I have to, and I realize that I

( ) to do that. But when I try to be strong for that, a bitterness creeps in and it gets confused . . .( )

Mr. Nyland: Ibbie, when you feel something that is a fact for yourself, even if it is not entirely formulated, it engages of course part of you. Now if you say, "I don't like that," you can continue to live with that. Because there is no particular reason, unless you want to make it, of doing something against the grain. If you think that what is a characteristic of yourself should be eliminated, if you try to eliminate it, not in an ordinary way, not in the way we mean it, by accepting it, but in the way of letting it go, it will take a great deal of energy on your part also. Partly because when you don't like it, you spend energy in considering yourself. And when you don't like and you want to undo it, it will require also energy. The question of accepting it simply means that no energy is spent. And it is very difficult to go against energy spending. Because that would require also energy. So you have two things: One is that whatever it is as condition which one finds oneself and whichever way one goes it will require energy of a certain kind to continue with it unconsciously. It will not require energy to accept it. But, if you want to accept it from the standpoint of objectivity, the energy is required then in that acceptance to try to be awake to oneself. So, if there is a choice of the division of energies, it is better to continue in an unconscious state with whatever takes place, or if the realization is that I want to grow, I will have to convert that energy into the wish to be awake. In a general way you must not let it come so far as when you say "I'm going to accept myself" and then run into difficulties. Because as soon as you do, you're unconscious. Either one accepts it and that's it and then you are free from the expenditure of energy. And as soon as you start to think about it, you're back again in

ordinary life. I think that the wish to wake up is usually very short-lived. There's not much energy available. But even if there's a small amount, it's better to spend it for that purpose instead of using energy of a lower form for the continuation of one's unconscious state. You see what I mean? I'm not confronted in working on myself with the wish to change myself. That's exacting the meaning, when I want to accept myself as I am, that I will be much more at peace with myself in such acceptance. But that it is a requirement of the acceptance that I see my mechanicality and then I simply accept it because that what happens, happens to be me in an unconscious state. Don't consider your manifestations, how they should be. Only accept that what is, and if there is a possibility of "I" existing, under the influence of that "I" being present to you, the conditions which you now dislike will be most likely changed. The purpose of trying to wake up is only to wake up without deciding that the conditions you have looked and you didn't like of yourself, that they ought to be changed. And when you start to mix the two energies, it is simply that when you wish to wake up you are already describing that you don't want to be in the unconscious state, what originally led you to the wish to wake up. I've compared it a few times to climbing a mountain and you expect when you are on top of the mountain that you will have a panorama on the other side and that probably it will be very beautiful and you can look down in the valley and the rivers and so forth. But, as you climb the mountain you have absolutely no knowledge of what you are going to see. And all your energy will be spent in wanting to climb the mountain, hoping then that when you are at the top something actually will be experienced. It's the same way with the wish to work. I want to create such conditions that I will experience

a state of objectivity. And I cannot describe what it is that I will experience, only it is desirable for me to have a state of objectivity because I don't like my subjective conditions. At the same time in climbing the mountain I use my subjective condition in creating the wish I use my unconscious states. Is that clear?

Ibbie: I think I know what you mean, but I can't --

Mr. Nyland: Ibbie, the accent for you is on the wish to change. The accent should be on the wish to accept.

Ibbie: I don't understand.

Mr. Nyland: (chuckle) If I don't like myself I want to change it. I'm unconscious. If I don't like myself it may be an impetus that I have a wish to be awake. Then I'm conscious. When I wish to change myself, I remain unconscious in the change. When I want to wake up, I remain unconscious in the not-wish to change. We'll let it go at that. Yah?

Sal DiGeorgio: Mr. Nyland, I have a question, something that's projected into next week. I'm going to do something that I don't like to do. It goes tremendously against what I ordinarily do and I'd like to know if I could use at that point or if I could hold on to something.

Mr. Nyland: If you don't like, very much not like what you have to do, I'm afraid you will be identified with it. And it all depends if the particular experiences you will have to undergo will allow you a few moments and you could stop it. If I have to do certain things that I feel I must do for whatever reason, if it doesn't engage me to much that at times I can stop what I'm doing and then as it were come to myself, I can have a chance of utilizing the breaking of the mechanicality in doing the task which is obnoxious to me. But, if it engages me too much there is no chance at all that any kind of a thought or wish or any form of energy would be available even to want to stop that mechanicality. So there is always the chance of doing something with it, and if you feel that one

is too much engaged because of the rhythm of the mechanicality, if he can slow down the rhythm at a certain time so that it almost becomes nothing at all as far as the rhythm is concerned, then you yourself will remain concerned with what you are doing, and if at that moment then not so much energy goes into the actual accomplishing of that what you are supposed to, there will be a chance that there is some energy left for the wish. It will be helpful in two ways: When less energy is spent for a certain unconscious purpose, there is more possibility of energy left for a conscious purpose, and the fact that I change my mechanicality by stopping or by slowing down will help to remind me why I want to do it. So, those are two good things; and before I go into anything that I dislike and where I know what it is going to take me up, I would like for myself first to start on a certain level where at least in the beginning I will not be as much affected by that what I dislike. So if you have a chance for doing that, that there is a possibility actually of stopping yourself and again from time to time stopping yourself. It may not be that that what you have to do will suffer, but there may be a chance for yourself if you then start to realize what you are doing and also you might still have the wish that something in you can remain awake or at least you can make an attempt to be aware.

Mike McConnell: I have a kind of a recurring problem with another aspect of accepting oneself. It deals with after having seen a sufficient number of things up to a point that I just ... It seems what happens from time to time is that that acceptance goes over into the general subjective state, and it has become like a laisseg-faire attitude almost sometimes to the point of psychopathy. It's like very nice on the surface because it's sort of philospphical acceptance of everything but what it really means is that nothing touches me.

Mr. Nyland: Well, there are, of course, the kinds of states that one can reach. One can reach from an unconscious standpoint and also from a conscious one. If the unconscious standpoint is followed, I can reach a state of calmness which has no particular meaning because nothing is active. I've excluded all the different things that could affect me, and I've reduced myself to quite a low level. If I do it by a conscious way, there is a constant fight going on between that what I either dislike or the way I behave and an idea that I have of what I perhaps should be. And it is that difficulty that I'm confronted with and keeps me awake, or rather will not allow me to sleep. I think theoretically, in thinking about it, I can see both states. And when I go through one state or the other, something in me must actually make a choice. If I can define the difficulty I'm in and if that, let's say, the acceptance of myself has deteriorated by going down because it certainly is a lower level of being, then I know I'm on the wrong road. All you have to do is to consider it. And then something in you has to say, "I don't want it." It's exactly the same, Mike, whenever I consider myself in the motivation for Work. And if I let it run down, it is as a result of the rationalizations of myself that I find perfectly good excuses why I cannot work or why I cannot do this or I happen to be that way and even such a statement as, "I can't help it. That is the way, nature made me. That happens to be my type. And too bad, I am what I am, " and let it go at that. And my honest opinion about such statements is that they stink. Because it puts me immediately to sleep and I've no desire to do anything about it and I simply accept myself the way it is and I cover it up. Because it stinks. But if I allow myself to face that what I am, and knowing what it is and that it is a deterioration process. That's why it stinks, it is a destruction of myself. And gradually it means death to me. And I die

in that way many times when I fall asleep. Because I will not allow even anything to remind me that I ought to be awake and there is no strength in myself even to do it and I keep on accepting myself and finding all kind of excuses for it. At a certain time, when one sees this at the end of a day or even whenever it is that a thought like that occurs. And one looks at oneself and you become familiar with the way you are and how you behave and so forth. You cannot be a fool when you have a conscience. There is something quite definitely that you have to disapprove of. If it is in the direction of a little vanity or something and you said "Out with the vanity." That I don't want. If it is in the direction of something that you want cheap enjoyment you say "that it is not becoming to a man." If you say to yourself that that is all right and I explain it in all kinds of ways so that then I'll need not think about it any more, I am a fool. I'm an ostrich. I bury my head in the sands and there is no "I" whatsoever. But, when I'm quiet and I see this in the presence of the mirror of my conscience, then I have a picture of myself, and maybe at such times I hate it, and maybe at such times I may not even know how to use whatever life there may be. Then perhaps I have to get busy a little bit to get out of a state of contemplation into a state of activity in which something goes on and in this dynamic state of myself there is many, many more opportunities for actually realizing what am I doing, and what is the motivation of myself. It is not enough to say that it deteriorates or that it is not as it used to be. In such a case I stop everything, and I say I have never heard about Work and for me all that Work is is nonsense because it leads me to this state of lethargy. Then I take a deep breath and I say what is past is past, and I'm a little boy and I start again opening my eyes to the world. And it can be that that is the next day, and it can be the next hour. It doesn't make any difference, I will accept whatever the past is, I

have a thought about the past, sometimes I hate it, sometimes I don't, but I do know that when I don't Work, I don't have even a right to know about Work. And that when I allow myself to have a little idea of Work and then say, it happens to deteriorate, it isn't right. Because I have no conscience.

Mike: Yah - ah. All this what you're saying -- one important thing at least for me is that it - it - it kind of centers around having a wish to be to live. The idea of letting it deteriorate or destructive - also relates to having a wish to live...

Mr. Nyland: That's right.

Mike: So obviously that's one of the things that is missing at those times and how do you bring that in.

Mr. Nyland: That's why I say stop everything. Consider the past as past. Start again, like a new day, with an entirely clean slate, with something that you have never been written on, and that now you consider as if for the first time you hear about Work. That all the attempts have run down a little bit and have become monotonous, and that you really don't know any more because there is no life in it. And at such a time, I say one takes a deep breath and says, "I am alive, and here I am. I don't know anything but I know I perhaps can start now to try to work again and again from the very beginning, and I leave all the different things that I've gone through alone for the time being. I cannot place them. And I don't want to spend time even in thinking about it or feeling sorry, whatever. I am alive now. That counts. From that moment I begin. You see, what I mean? That is how it comes back. You can't reason it out. It has to be determined at a certain time that I die to my past. Now I live. Then I start. Yeah?

Phyllis Leavitt: I don't know how to keep my feelings from overcoming me when I have a wish...

Mr. Nyland: Your feelings are then too pronounced. When they take over, other centers are in relation to the feeling in the minority. If I have a thought about it, I can help it. If I don't have a thought, I have to let it go because the emotions have taken over and then start to function as Zilnotrago for myself, and I have to wait until it has dispersed. If there is a thought about it, that I don't like it, I don't reduce the emotion. I bring up the other centers to the level where the emotions are, if I can. I try to fill my mind with thoughts that are worthwhile. I try to make my body do certain activities. So that between the three centers, there is much more of a balance. And the emotion is not as pronounced. I say I can do that when there is the least little bit of thought that I ought to do something about my state. But, when I'm caught emotionally and no thoughts and no desire for any movement of the body exists, then I cannot help it. It is not a state that happens so often. Because I don't think that the emotional state is so predominant that it goes at the expense of the other centers. All I have to do is to wait a little bit until I feel hungry. And then, my physical body will remind me that I'm a human being. And, of course, there are also emotions, but I don't live in it too much any more because my stomach requires a little bit of living. And there I have a chance. Because then already two centers become a little active. One still too much, but the other one clamoring more or less for some form of satisfaction. As far as the mind is concerned, I don't think that a person is so completely emotional that he doesn't think. I think the thoughts about one's emotion takes place. The fact that I know that my emotions are predominating already

means there is a thought about it. And all I have to do is I know If I let the emotions simply take hold of myself, that the result could be quite dire. It will be terrible for me because I will be caught in it. So there is something in the mind that will oppose to that and maybe it is enough for the mind to tell the body to walk or for the mind to take a book where there is something in it that might help you to overcome the emotion by creating another emotion with it. If the book is that kind, and for instance, ALL AND EVERYTHING, it will produce in you an emotional state, and then the energy of an emotional kind will have to be divided between that what you like of the book and that what is your emotional state in which you happen to be as a result of whatever experience. In that way, there is a balance in the emotional center and it will be much easier for the other two to ( ). There are three different ways of how to get out. All right?

Andrea Asti: My mind contradicts a lot of the things I do.

Mr. Nyland: Always?

Andrea: Yeah

Mr. Nyland: Very seldom that they are in agreement.

Andrea: (.....) the mind comes in.

Mr. Nyland: No, I think you let the mind in. But it has to be a friend. Close the door to the enemy. Allow the friend to come in when the friend is interested in you. You find yourself with a little bit of contradiction, partly feelingly, partly your body being lazy. And you let the friend come in and look around, and you allow the friend to talk a bout yourself, and to tell you where perhaps you are a little wrong. Because a friend is really not concerned so much, then only with himself. And he enters into your room and he sees what is wrong because he's an outsider. He's not as connected as you are with your feeling or with your body.

And there are times when you open the door inviting that friend to come in, that there is a chance of expectancy on the part of yourself, the other part, because they don't like to be in the state in which they are. And there is something even in your mind that is opposed to it. So, whenever you open the door to your friend, it's like a breath of fresh air. (That means the end). You understand what I mean? Many times, talk with yourself. You follow through a little bit of what your feeling is. You s ee where it leads. You see what the body perhaps objects to. You see what perhaps in the direction of feeling your body could agree with. You take the mind in and let it judge. And you give the mind a little task to do, of considering yourself in the state in which you are. But you have to keep it very simple because as soon as it becomes complicated, as soon as that happens, the mind has to take a part. It is no longer the judge; it is a lawyer. All right?

So, we have to adhere to what I said, 30 minutes, and this is a 30-minute coffee break. So, we talk next time when we see each other again. Good night.

Transcribed by Iris Siegal
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